

# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 346 & 348 BROADWAY.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

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WHOLE NO. 274.

## THE SPIRITUAL TELEGRAPH.

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### PERSONAL AND SPECIAL NOTICES.

#### Lectures at Dodworth's.

Mr. R. P. Wilson delivered two lectures at Dodworth's Academy last Sunday, which were considered by his auditors as highly interesting efforts.

Mrs. C. M. Tuttle will lecture at the same place next Sunday, morning and evening.

#### Lecture in Brooklyn.

Rev. T. C. Benning will lecture to the Spiritualists in Brooklyn next Sunday, at half past three o'clock, in Clinton Hall, corner of Clinton and Atlantic-streets.

#### To the Friends in the West.

I wish to say to the friends in the West who have written me, desiring an opportunity to listen to Mrs. Hatch, that owing to other engagements, and the necessity of rest for Mrs. H., it will be impossible for us to comply with their wishes.

Capt. Turner of Cleveland has kindly offered us the hospitalities of his splendid steamer "North Star," for a trip up Lake Superior to Superior City, which journey I think will be of much benefit to Mrs. H.'s physical condition, as well as a source of no little enjoyment, especially as we are to have the company of Capt. T. and his most estimable lady, and also a party of friends who are to accompany us from Cleveland.

### THE MOVING WORLD.

The weight of the Atlantic Telegraph cable is one ton per mile. The Agamemnon is receiving her half of it at Greenwich, and the Niagara hers at Birkenhead. At the former place the operations are superintended by Dr. Whitehouse and our Professor Morse. The loading was expected to be completed by the 20th of July, when, though the plan for laying the cable had not been definitely determined, it was supposed that the vessels would proceed in company to the center of the Atlantic, where the two portions would be cemented, the coil dropped to the bottom, and the Agamemnon commence paying out in the direction of Ireland, while the Niagara, in the same labor, should pursue her course toward Newfoundland. So complete are all the arrangements, that it is said that five minutes will suffice to weld the international knot, which, we may trust, will link England and the United States together in the bonds of perpetual peace.

A meeting was held in this city on the 17th ult., to take into consideration the condition of the remnants of the aborigines in this country, who are being rapidly exterminated by the policy pursued toward them by our government and people. A committee of thirteen was appointed, to form the plan of a "National Association for the Protection and Improvement of the Indians." This is a movement in the right direction.

The great event of the week has been the murder of the policeman Anderson, by the Italian, Concemi. This occurred early on Tuesday morning, at a shoe-store on Grand-street. Concemi, doubtless

with accomplices, having entered the building with false keys, while packing goods in his basket, overturned something which fell with a crash on the floor. The noise aroused an old man and his wife who slept in the basement below, and who at once emerged, in the gray twilight, to reconnoitre. They found the store-door slightly ajar, and undertook to close it, but were prevented from within. They gave an alarm. The robber rushed out and presented a pistol at them, when the policeman, Anderson, came up and grappled with him. The ruffian turned upon the officer and discharged his weapon, a large heavy one, loaded with ball and slug, which took effect in the arm and neck of the policeman, killing him instantly. The robber fled, but was pursued and captured after a severe struggle at his house on Worth-street. His accomplices—for it is concluded from appearances he must have had them—doubtless remained quiet in the store, until an opportunity occurred for them to mingle in, unsuspected with the gathering crowd.

The excitement which followed the murder of Anderson was intense. He was a large powerful man, with many noble traits of character, and until recently a butcher, occupying a stall at Center Market. His fellow craftsmen, as the news spread among them, became furious; and gathered in force with the avowed intention of bringing the perpetrator of the deed to an instant and fearful punishment. A rope was prepared and fastened to a lamp-post; and in this state of preparation, the crowd, now numbering four or five thousand persons, awaited the action of the coroner's jury, which had been instantly summoned to adjudge the crime.

At the close of the inquest, Concemi was placed in a carriage to be taken to the Tombs. The butchers rushed upon the vehicle, and almost got the shrieking Italian in their hands, but the police met the assault coolly with their revolvers, and the crowd fell back. Brickbats flew freely for a time, but on being appealed to, and shown that the officers were doing no more than their duty in protecting the prisoner, the assailants desisted; and turned in a body, with the design of heading the carriage at the Tombs. In this posture of affairs, the police drove Concemi to Eldridge-street jail; where he was sheltered for a time, and thence taken to Essex Market prison, and finally in the night the gauntlet was run with him to the Tombs. The crowd at one time about this dark old prison, numbered it is said, eight or ten thousand.

The funeral of Anderson was deferred until Sunday, and drew an immense concourse of people. Everything passed off quietly.

The butchers of Centre Market have formed themselves into a vigilance committee.

Concemi is a native of Sicily, a book-binder, and bore the character of a steady workman. But in his rooms were found guns, and pistols loaded with slugs and balls; daggers, dirk-knives, dark lanterns, burglars' tools, wax for taking the impression of keys, several cans of powder, and stolen property of value, among which were several diamonds.

We are not sorry for the exhibition of popular feeling which has followed the murder of Anderson; and we are not sorry that the laws have triumphed, and that the prisoner was saved from violence. The incident teaches two lessons: First, that a people must be protected in life and property, or they will make measures to protect themselves; and, secondly, that vitality is returning to the administrative department of our lawless city.

Last week was remarkable for thunder storms and rain. Several buildings in the city were struck by lightning. Albany was submerged with water, and an immense amount of damage done.

The stables of the Brooklyn City Railroad Company, near Greenwood, were destroyed by fire on Saturday night, and sixty or seventy horses burned to death. This horrible conflagration was the work of an incendiary.

The troops at Fort Hamilton, by telegraphic dispatch from Washington, have been ordered to Minnesota.

The Brooklyn Water-works are in a state of forwardness; and within a twelvemonth, it is believed, both Brooklyn and Williamsburg will be supplied with country water.

Minnesota, properly ambitious to become a State, has elected delegates to frame a Constitution. But the two parties composing the convention can not harmonize. The ambitious, lawless, riotous dispositions which infects every corner of the State, and has possessed them; and at the last accounts, the Republicans, with fifty-nine members, were occupying the hall of the Capitol, at St. Paul; and the Buchanan delegates, numbering something less, the Council Chamber. How quickly a little meek honesty would remedy this difficulty, as well as many others which afflict the country!

Kansas remains almost unexpectedly quiet. Gov. Walker is watching Lawrence with his troops, and that spunky town refrains, as yet, from organizing her municipal government.

Europe is becoming more and more feverish. England in order to cope with the double revolt against her power in India and China, is forced to reduce herself to weakness at home. France is in the midst of a financial crisis, which breeds alarm, and exposes the fallacies of the money doctors—the greatest of which is the government of the empire—to the vulgar gaze; and Italy, including Sicily, is swelling with revolution; and Hungary and various parts of Germany are lying like a hunter on the watch.

Miss Madeline Smith, represented as an aristocratic and a most fascinating damsel, the daughter of a highly romantic trial, on a charge of poisoning her lover, in Scotland, is said to be on her way to the United States. One man can make little difference with us!

### WHAT'S O'CLOCK!

"MODERN SPIRITUAL MANIFESTATIONS, are they in accordance with reason and revelation?"

This is the title of a pamphlet to be published by S. T. Munson on the 1st of August. The following is an extract from the Author's Preface:

"The following series of articles, under the head of 'What's O'Clock,' were contributed by the writer to the New Orleans Sunday Delta, amidst the pressure of an active business life, and therefore no special merit is claimed for them as regards literary quality or depth of thought. They were written principally to attract attention to, and induce an investigation of, the wonderful phenomena which are claimed as spiritual in their origin. The arguments advanced are of a simple character, and such as can be easily understood by the most ordinary mind. At the suggestion of some friends of the writer, the series is presented in this connected form with the sole desire that their influence, if it be for good, may be extended beyond the limits of the readers of the paper in which the articles first appeared."

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The whole work will be included in twelve numbers, and printed in large octavo form, with new type, on good paper, and completed within a year. Subscriptions, \$3 for the work, to be obtained from the Publishers. The first two numbers will be ready for delivery on the 24th of July.

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P. S. All orders should be addressed as above.

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Rev. T. L. HARRIS, widely known in this country and Europe as an inspired thinker, poet and orator, is one of the most brilliant and powerful lecturers on the Spiritual Philosophy and cognate subjects. Mr. H. is pastor of the congregation of Christian Spiritualists, worshipping at Academy Hall, Broadway, opposite Bond-street; and Editor of the *Harold of Light*. His address is Box 3097, P. O., New York.

WILLIAM FENIMORE, one of the first writers and speakers who took a public stand in favor of Spiritualism, who has been a close observer of its facts and phenomena, and a diligent student of its philosophy, is prepared to lecture on such branches of that and kindred themes as may be deemed useful and edifying to his audiences. Address, care of Charles Partridge, at this office.

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The Local Habitation,  
The Name,  
The Vendue and Departure,  
My First Memories,  
My First Temptation,  
A Change of Scene,  
The Dutchman's Ghost,  
In which I make two Discoveries,  
Other Scenes in this Drama,  
Sunshine and Clouds,  
In which I ask many Questions,  
In which I go Baby-hunting,  
The Curtain rises again,  
In which are Signs of Second-Sight,  
My Temptation to be profane,  
My Mother's Dream,  
Signs, and the things signified,  
A Chapter of Accidents,  
The Gambler's Fiery Fate,  
In which I go to School,  
My Father and Alcohol part Company,  
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A Curious Case of Witchcraft,  
Other Episodes in this History,  
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# SPIRITUAL TELEGRAPH

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WHOLE NO. 274.

## The Principles of Nature.

### ORGANIZATION.

MR. EDITOR:

In the TELEGRAPH of the 20th ult., under the head of "Organization," in noticing the efforts of progressive Spiritualists for a change in the order of associated mankind, you examine and report on this and similar movements. Taking a deep interest in all such matters, by whomsoever made, and believing that solving the problem of society forms the ultimate of knowledge, I take the liberty of comparing notes with you on this now all-absorbing topic. With this communication I also forward to your address a pamphlet and circular which I have written, by which you will be able more fully to understand my views.

My object is to call your attention thereto, and also to beg of you, through your journal of progress, to invite moral reformers of every shade of opinion, not only in this country but throughout the world, to abandon for the present their merely speculative views, and unite on practical facts. You no doubt will agree with me that it is from the union and organization of men of the stand-still policy, and their holding out a premium for moral untruths, that error triumphs, and that all the real evils in the world exist. Hence, if a correct view and a united expression of the public mind in America and Europe could be obtained or given, the greatest possible amount of good could be effected by an entire change from the supposed to *exact Truth*.

Had the moral teacher of the last century sought the repeal of the Act of William and Mary for the licensed manufacture and sale of intoxicating drinks, or settled "the divine right of kings" in the bodies and souls of the people of a country, what an incalculable amount of public wealth and suffering would have been saved to nations calling themselves "Christians!" As yet there never has been among reformers themselves an united opinion—that unanimity and concert of action which are necessary to success. They have planned organizations, been minute in detail, and reared beautiful parallelograms; they have even proved their latent power by making the old social order give way before them, when single-handed and alone they have faced a world in arms against them. But there has always been one thing wanting which has acted as a bar to the transition from the artificial to the natural, from the old to the "new social order on the earth," and which must now be carefully seen to and got over—and that was Union.

Hitherto there always has been the most perfect understanding and good agreement between the aristocrat, the priest and the scholastic; consequently, by the merest sophistry and puerile subterfuge, they have held to this day the popular sympathies, and with them all the glory and the spoils. By a single word, without any truth or meaning as applied, they have frowned the moral reformer, with his demonstrable facts, his temperance, his peace on earth, good will and public benefits, into no-

thingness. Will they, then, learn wisdom from the past, and also understand each other by standing shoulder to shoulder on a platform broad enough for them all? Will they at length begin *de novo* by exhibiting truth in practice, so that a world led by illusions may note the difference? True, they have been often vanquished; truth still lies prostrate; humanity has had to suffer on, and the serpent's hiss is still heard victorious throughout the earth. But will they always fail? May not their defeat be only the signal for redoubled exertion? Have they then really failed? Before going any further, let us first answer this inquiry.

Take up the London *Times* of less than half a century back, and in this quondam enemy of progress, read how the men of progress year after year have triumphed, how stand-still sects, political economists and learned professors of universities have failed, and how the end is not yet. Without interfering with the rights of property, preaching agrarian doctrines, sundering social ties, drawing on popular credulity—without disorganizing or endangering the good society has attained, the real progressionist has been laboring with no doubtful success. Through moral means alone he has made an incursion on the abuses of past ages, and has already reached some of the evils which none of the sects could care. By easy stages he has brought the nations out of much of the supposed, into the true order, uprooted many of the thorns in life's path, planted in their place a flower, and succeeded against a hireling church and press in curtailing ignorance, drunkenness and misery.

He has wrought an improvement in everything which he has touched, made the dependent better off now than the aristocrat was once, and awoke a spirit of bettering the state of the world which can sleep no more. He has been working up hill against a theology with fine words for the poor, but expressly for the exclusive benefit, and the sacrifice of the general weal, to the favored few who have wonderfully succeeded in breaking up the old and deeply-settled policy of lordship and serf, of marking and numbering the white man according to caste, birth or usefulness, and which awarded the prizes to the most worthless and vicious of his tribe.

Just twenty-five years to-day the masses of England were, according to this *Times*, "unwashed mechanics," "the swinish multitude." But the man of progress has broke the magic spell, and the very same masses are now by the very same *Times* transformed into "The People!" At the same period this changing press wrote down the American Republic as an impracticable chimera, because based on the equality of man; and its people as a godless nation, because they reared no blood-stained altars to an aristocratic deity, whose worship is defended and propagated by more than one hundred thousand bayonets. At the same period, also, Texas *must not* be annexed, but now how changed its tone! The bonds of consanguinity and commerce must not be broken!

Wherever the civil power has been strong enough to grapple with the priesthood of a nation; wherever the wellbeing

of the people, and the interests of the rising generation, have been intrusted to lay-influence; wherever the schoolmaster has set his foot, there the divinity in the man has been made manifest by a vast reduction in the statistics of crime. Within the memory of the present generation, where altars have blazed for five hundred or a thousand years; where there existed a population ignorant, dissolute and degraded under ecclesiastical sway, and where slavery would have been hailed as a boon, there the people have been restored to temperance, law and order. The advocate of progress now, therefore, can point to the most conclusive data of the school-door being open to every condition, and to an array of literature new to the world; hence, he is safe in inferring that in a very few decades of years, a vast amount of ecclesiastical night, false feeling, drunkenness, strife and wretchedness shall have passed away, with the man of the stand-still policy.

Who can tell but that it is from the wast of this very connection with the interior world in which the Spirit dwells, divested of its vagaries by science concerning literal readings of ancient figures, "types and shadows," which has caused, not the failure, but the delay only 'in the good time coming.' May it not be as necessary for man to be made to feel his immortality stir within him, and to breathe the atmosphere of unseen influence, before he can manifest the true Spirit or present the right phenomena, as it is necessary for him to breathe the pure atmosphere of heaven, to live and be in health?

There can be little doubt that some species of faith is needed to guide and govern man aright in society; but it is equally necessary that this faith shall not be far behind his intelligence, do violence to the laws of his being, oppose on every hand the order of nature, and shock his feelings and every sense of justice. Astronomy, chemistry, printing, the law of the circulation of the blood, vaccination, steam, phrenology, chloroform, etc., appeared long to fail. The masses were long denied by the Church an entrance to the school-house, but a *woman of progress* threw the door open, never again to be shut. These needed but the breath of united intellect to breathe on them immortality. Just so, when the men of progress, liberated from the trammels of traditional art, and standing on a basis laid in nature, shall lay claim for a better physical condition and a higher moral elevation, "there is no such word as fail."

You very properly suggest that it is necessary to settle two questions, to which I would add one or two more, before we can look with certainty for "a new social order on the earth." Your first query is, whether or not the intelligence which produced man, has really any plan for his development. That there is such a plan, and that none other can succeed, is as evident as is the plan for the development of the flower, the plant, the bee, the ant, the prairie-dog, etc. As these meet with the few conditions which their natures require, their development is perfected in one and each generation.

Throughout past ages the labors and commonwealth of the bee, were as perfect as now, or will be in all coming time. But man's



development is of another and a higher nature. He has been changing his social order as his mental states have been unfolding in every age; yet at this date, through the action of his moral teachers, his social order extant is in direct violation of the unalterable laws of his physical and mental being, nor does he know even yet one moral truth of any importance for certain. This is what might have been expected when it is ascertained, that in all inquiries into the plan as designed by the Author of all-being, the students have set out with the scheme which they wished to find true, and begun at the end which they hoped to reach. Hence, man at this day is a greater stranger to himself, and knows less of the divine nature of the human soul and its real mode of development, than he does in relation to the horse or dog. Instead of drawing man from life, we have a monster sketched in the closet, the cloister, and university, taken from books and misconstruction of ancient myths. And hence we have yet to see man as God made him, and yet to look on him under the true development of his nature.

It is therefore not to be wondered at, if many should doubt, while others deny the existence of moral science, and men should call in question any certain mode of human development. Before years of understanding we are called upon by religious men to accept of conventional illusion, obliquity, fault and disease as the lot inseparable from humanity, and the burdens which they impose. So universal, and of such a long duration has been this "social order on the earth," so omnipresent is error, and so omnipotent is suffering, that all traces of a state of true knowledge, peace, virtue, and affection have died out. All the conditions to innocence, goodness, health, and longevity have been thus ignored, the soul's vision closed to their very elements, its power to do great deeds paralyzed, and nothing left except the virtue of endurance. It was impossible for intelligence to have produced such men, women and children as this social order has made them.

Although nations are still working in the barbaric model, yet by comparing the different periods of history we can perceive the plan or scheme of man's mental unfolding. First, we find him in the animal stage in which the individual seeks exclusive advantage by physical prowess, and views his fellows as forming their own mental states and attending influences. Here error, fault-finding, strife, hatred, sin, war and crime have their source. Second, we next find him in the animal and intellectual stage in which he seeks the same end, but by much greater dissimulation and craft. With his errors, selfishness, anger and revenge, he now ascends the pulpit, preaches a God like himself, and the moral government of the world for the *far similes* of his own. He takes the bench and criminals, condemns and strangles men for being that which he himself would have been under the same conditions, and which it was impossible for them to avoid, because the inevitable consequent of his own social order. While his universities are denying the necessary action of the human will, he is numbering his tribes according to birth, to their individual wants, states and imposed agencies, and who are taught to move to the will of one man to peace and industry, or to victory or the grave. With this physical force he constrains voluntary action to make up for what his social order lacks of truth and justice. As the mental states change to a higher order, as they come nearer to nature, the force in which he trusted fraternizes. The basis is thus undermined and his whole scheme lies a mass of shapeless ruin. Third, we find him at length in the animal, intellectual and moral, or spiritual stage to which he is now approaching.

At last he has arrived at what seems to be the *chef d'œuvre* of nature, in which his soul's vision and his social order become so much changed, that the discovery appears to be that of a new world, more wonderful and greater in its consequences than that found by Columbus. Now, the evil existing in, and arising from man's supposed plan, is seen to be only reflected in, but not to belong to, nor for many part of, his nature. It being, therefore, extracted from the conditions made to attend him, "all things are made new."

Your second query is, "Why men can be successfully organized to do anything save that which the progressionist deems of paramount interest to mankind to have done." Answer, because the old basis and scheme of society being false, and in opposition to the order of nature, man is laid under the strongest inducement to wrong, and therefore must go with the current. Not only is the greatest apparent advantage on this side, but the early association of ideas in the mind, habits of thought,

feeling, language and action, are all enlisted in the cause of what is injurious not only to the body politic, but also to himself.

Furthermore, there is the greatest pains-taking on this side, and large pecuniary emoluments are freely offered and accepted as a bonus for error and complicity; while on the side of the progressionist and admitted truth, the scheme is not fully settled. The course to be pursued and the end sought are not well defined; there is a lack of that good understanding always existing on the part of the friends of popular fallacies; and beside there is nothing, but something worse, for veracity and the honest expression of opinion.

The progressionist now calls for a new social order, as being of paramount interest to man. In doing this he abjures the authority of names, he merges self-interest in the general good. Not long since his path lay through dungeons and death; even yet in countries where the ecclesiastic is powerful, he may be called on to suffer, but he has won every field eventually, and hence there must be before long an entire new scheme for the world in which the Spirit dwells.

Another important inquiry which I would briefly suggest, is where the progressive Spiritualists are to get their regenerated and consecrated men and women to begin the new order. To obtain the right kind of persons has been the chief obstacle with the social reformer. To me it would seem that those very men and women have themselves to be first regenerated and consecrated by this new social order. By being duly impressed with its truth, they have to be drilled into the habit of thinking, speaking and acting in it, and be brought under the conditions in agreement necessary for carrying this new order out. The ploughman does not make a good soldier until he is thoroughly broke in by being accustomed to the exercise, and even seen some service in the field.

The next question which I deem of the first import, is what is to be the basis of the new social order? The old and false basis, is that the evil is in the man, instead of it being in the elements by which he is controlled; hence society has been led to try to correct the man without success, while the evil in the elements is carefully protected and extended. But the new basis must be, that as man's will is necessarily made up from causes imposed on his mind's states by the community itself, and all human phenomena are but an exact impression from this mold, the true and only successful way is to take out the flaws and imperfections from the mold. This the progressionist purposes to do by moral measures alone, and thus communities and nations may discharge their constabulary, military, jurists and hangmen, and set about converting their jails, penitentiaries, houses of refuge, work-houses, poor-houses, mad-houses, barracks and cathedrals, into palaces for God's offspring.

Another query of considerable consequence for the purpose of obtaining a union of all sects, as well as their opponents, is the true teaching of Sacred Scripture. In them the most important truths are contained; but the manner of writing being that of the first form of written language or hieroglyphics, their original meaning has been lost. All the sects having therefore taken up the literal or vulgar signification, as given in the narrative style, have entirely misunderstood them; hence they never could agree about them, and have failed to bring about the promised results in nearly two thousand years. The Spiritualists in this instance, from Swedenborg down, have given two readings, and both wrong. Already they are split into two sections on this point, and their power for doing good thereby very much impaired. The true reading of such matchless sublimity and literary grandeur, surpassing everything known or recorded, is the philosophical. In this reading all can at once agree to and believe in, being the only one that can make sense, be consistent in itself, be in accord with the truths of man's real nature, the divine mind and attributes, and the moral government of the world.

The last question of moment is in relation to the institution of property. According to the old social order, it has been the means of inflicting and perpetuating all the real evil in the world. It is for this alone that genius and talent sell the God in Man to the high priests; that the world of human life is a living lie on its Divine Author. It is for this that men stand up sabbath after sabbath and teach for truth what they know to be false, and thereby keep the world in opposition to Omnipotence. It is this that makes men liars, cheats, thieves, conspirators, cut-throats, liquor-dealers, soldiers, and destroys finally sects, parties and nations.

How to render this institution most conducive to general well-being, preserve it as the author of society and civilization, and make it contribute to the perpetuity of the established government, must form the greatest feat for the men of progress to accomplish by the new social order. By observing that great undertakings are beneficially and successfully carried out without loss to any, but to the manifest benefit of all, on the joint stock principle with individual interest therein, this plan, while it offers the greatest advantages, at the same time extinguishes the many evils, and converts its institution into an engine for conferring the greatest good.

NEW ORLEANS, LA., July 12, 1857

## UNIVERSOLOGY—No. 11.

BY STEPHEN FRANK ANDREWS.

It has been sufficiently shown that a real twoness involves an ideal oneness. A further illustration is wanted of the sense in which a real oneness involves an ideal twoness. Any real thing which is elongated has necessarily a Beginning and an End. The best example is the line itself, viewed lengthwise, or perpendicularly to a point which is one of its ends. Points are the limits of lines, as lines are the limits of surfaces. The line, not now viewed as a limit, but as a thing limited, is, itself, a positive substance or real unit; and, as a real unit, its two ends or limits are two ideal units relatively to it. In this instance, therefore, it is obvious that the real oneness involves an ideal twoness.

Again, the paper on which I write is ruled into spaces by parallel horizontal lines. These lines are limits of the intervening spaces. Each space is a real unit, or thing limited. Each line is an ideal element or instrument of limitation. It is obvious, here, also, that as each two adjoining spaces involve the intervention of a line, that is to say, each real two the intervention of an ideal one, so each single space involves the outward limitation of two lines, or each real one the outward limitation of an ideal two. The line on one side of a given space may be called the beginning of that space, and that upon the other side the end of the space, and these reversed according to the direction of the track of the mental vision in passing over it.

So far, the demonstration is conclusive. But how is the same principle vindicated in the case of the square, the circle, the cube, the globe, or any other figure which is not obviously longer in one direction than in any other. How have such objects or shapes either a beginning or an end; or again, why have they not as many limits, and consequently, as many ideal units in their elementary constitution, as they have sides or faces? How can the number of ideal units be said, in such a case, to be two rather than any other number?

The reply to these questions is this: In how many soever different directions a figure or an object may be extended, the mind can only properly attend to the extension in one of these directions at any given instant of time. Extension in one direction is the definition of a line. Extension in one direction, is therefore, in every instance, a line, and every line has two limits only—the beginning and the ending point. As applied in a preceding sentence, the mind, in investigating any object, proceeds along some track, which is itself a line, so that no matter what may be the shape of the object, it is relatively to this movement of the focus of attention, elongated into the linear dimension. In the case of a square, the space inclosed is the real unit, and the two lines on opposite sides are the two ideal units, in whichever direction it is traversed by the focus of mental observation. In the case of the Circle, the Centre is most frequently and properly the beginning-point from which the mind travels outwardly to a point in the circumference along some one of the radii. The cube is assimilated to the square, and the globe to the circle.

The Principle is, therefore, everywhere maintained in nature, and is dependent upon the organization of the observing mind itself, that every real one is bounded or limited by an ideal two—a beginning and an end; and that every real two is severed into a two and re-converted into a whole or compound one, by the intervention of an ideal unit of relation—a median line or spiritual middle.

The Five Fundamental Principles of UniversoLOGY, named and defined in the preceding articles, are exhibited and illustrated in the higher departments of being, in the relations of human beings in Society, and in the operations of the human mind, for example, as follows:



UNITY is the fact of cleaving, adhering, loving, or the tendency to cleave, adhere, or love; the fact of inseparability, or the tendency to it. Love is one method of adhering; Faith, or belief is another; hence, called *tenets* from the Latin *teneo* to hold on, or stick to. Love is the same word with *lief* or *lieve*, and with the German *liebe*, which means love. "I had as lief do," means "I love as well to do." All these are again the same as the English *gleave* and the German *claupe*, be-lief, the interchangeable throat sounds *c* and *g*, having fallen away as they have done from the German *gluck*, making the English *luck*; from the German *gleich*, making the English *like*, etc. Unity, is therefore, the principle which presides over love, faith, and adherence or adhesion of all sorts in the affectional sphere. Hence, also, in social organization it is found in the tendency to grouping; to the formation of circles of friendship, sects, cliques, and association of all sorts. In the intellect it is the combining or synthesising faculty. It presides over accords and agreements of all kinds, in all spheres. In sensation, it rules the two senses of Touch and Taste, which require actual contact or unity of the person with the object touched or tasted.

DUALITY is the fact or state of being separated, or the tendency toward separation. It is synonymous with parting, dividing, severing, sundering, differentiating, distancing, removal, remoteness, etc. It is the opposite of love or affection, and hence, in the affectional sphere, it presides over hatred, antagonism, opposition, and the inverse action of the passions and sentiments generally. In respect to doctrinal adhesion, it is unbelief, heresy, dissent and Protestantism of all kinds. In social relations and in every sphere of being, it is the soul of Individuality, or that difference of the individual object or person from all others, which distinguishes it or him from all, and makes them just what they are.

Individuality, in its social applications, is the sense of selfhood, and the resulting Sovereignty of the Individual is the right to be one's-self, independently of all authority or external arbitrary constraint whatsoever. Individuality and the Sovereignty of the Individual are justly propounded by Warren as the fundamental principles of the true social order, limited by the inhibition of encroachment, that is to say, by the same measure of freedom conceded to all others.

Individuality, one aspect or Mode of considering Duality and its all-pervading character and protean reappearances in every sphere of thought and being, are thus stated in a former work of mine, entitled "The Science of Society."

"Individuality pervades universal nature. It is positively the most fundamental and universal principle which the finite mind seems capable of discovering, and the best image of the Infinite. There are no two objects in the universe which are precisely alike. Each has its own constitution and peculiarities, which distinguish it from every other. Infinite diversity is the universal law. In the multitude of human countenances, for example, there are no two alike, and in the multitude of human characters there is the same diversity. Time would not suffice to adduce a thousandth part of the illustrations of this subtle principle of Individuality, which lie patent upon the face of nature all around us. It applies equally to persons, to things and to events. There have been no two occurrences which were precisely alike during all the cycling periods of time. No action, transaction or set of circumstances whatever, ever corresponded precisely to any other action, transaction or set of circumstances. Had I a precise knowledge of all the occurrences which have ever taken place up to this hour, it would not suffice to enable me to make a law which would be applicable in all respects to the very next occurrence which shall take place, nor to any one of the infinite millions of events which shall hereafter occur. This diversity reigns throughout every kingdom of nature, and mocks at all attempts to make laws, or constitutions, or regulations, or governmental institutions of any sort, which shall work justly and harmoniously amidst the unforeseen contingencies of the future.

"The individualities of objects are least, or at all events, they are less apparent when the objects are inorganic, or of a low grade of organization. The Individualities of the grains of sand which compose the beach, for example, are less marked than those of vegetables, and those of vegetables are less than those of animals, and finally, those of animals are less than those of man. In proportion as an object is more complex, it embodies a greater number of elements, and each element has its own individualities or diversities, in every new combination

into which it enters. Consequently these diversities are multiplied into each other in the infinite augmentation of geometrical progression. Man standing at the head of the created universe, is consequently the most complex creature in existence, every individual man or woman being a little world in him or herself, an image or reflection of God, an epitome of the Infinite."

In the sphere of the intellect, Duality is the discerning, dis-creting, distinguishing, discriminating, analyzing faculty and function. All of these terms denote etymologically the simple act of separating or making into two; and yet all of them are used generically for the whole intellect and its activity, although Synthesis is also an intellectual faculty and function—another instinctive recognition in language of the fact that analysis is the leading characteristic of the power of cognition. Discernment, for example, from the Latin *dis*, apart, and *cerno*, to divide (and also to see), means generically the same as Wisdom, while Wisdom is the just use of all the intellectual faculties. Wit and wisdom, and to wit, meaning to know, are in turn all related to the German *wissen*, to know (pronounced *vissen*), and the English *wise*, and these again to *wide*, meaning far apart (*t* and *d* being interchangeable); *wade*, to divide a stream; *widow*, one bereft or severed, and all these to the syllable *vide* of the word *di-vide* (*di* being a contraction of *duo*, two), this again being identical with the Latin *vid-eo*, to see, whence we have *vision*.

In the Sphere of Sensation, Duality rules in the Senses of Sight and Hearing, as Unity was shown to do in the Senses of Feeling and Taste. The object seen or heard is severed, separated or removed from the person, as the object felt or tasted is brought into contact with it. It is for this reason also that the Eyes, the instruments of Sight, are two, and the Ears, the instruments of Hearing, are two, while the Surface of the Body, the instrument of Feeling, is one, and the Tongue, the instrument of Taste, is also single or one. Of the two Dual Senses, Sight and Hearing, Sight is the Major or leading sense, and Hearing the Minor or subordinate; and of the two Unial Senses, Touch and Taste, Touch is Major and Taste Minor. Major corresponds, as will be shown hereafter, to External, and Minor to Internal; accordingly the Eyes and the Skin are upon the outside of the body, while the Tympanum and the Tongue are seated within. The sense of Smell is intermediate, pivotal and ambiguous. The object smelled is removed from the person, and yet odors or substantial ponderable emanations come in contact with the Nose. So also the Nose itself, the organ of this sense, is a two in one—two nostrils in one nose—and as the seat of sensation, both external and internal, the nose as an organ standing out in front of the face, and yet receiving the odors internally, which it smells.

Internal and External are the same as In and Out. Inness and Outness is the first grand division of universal being, and corresponds to the *me* and the *not me*, or to Subject and Object. This is, therefore, the philosophical beginning-point. Oneness and Twoness is the second grand division, and is the scientific beginning-point, because Science everywhere prefers Seconds, and not Primes. The Crossing of these First Two Grand Divisions of Universal Being makes a Double Duality or FOURNESS in the Fundamental Aspects of the Universe. And this again lays the foundation in nature for the distribution of the powers of Perception into the four Perfect Senses of the Mental Organism, Sight, Hearing, Touch and Taste. The point of intersection of the cross-lines of division, at which all these elements partially blend and partially disappear, is the basis of the remaining central or pivotal, but at the same time, Imperfect Sense—the Sense of Smell—the organ of which is appropriately placed at the front center of the face or head.

This is, I believe, the first exposition of the fundamental philosophy of the five Senses. The grounds upon which it rests have a significance far broader, even, than the question of the Senses.

#### ORGANIZATION AND ORGANIZATIONISTS.

PHILADELPHIA, July 5, 1857.

TO THE EDITOR OF THE SPIRITUAL TELEGRAPH:

Dear Sir—I observed in the *New England Spiritualist* an article on Organization copied from your paper, as a criticism on the plan of progress proposed by practical Spiritualists, in which you seem to condemn any organization as a means of human progress or advancement in its material or spiritual condition, which opinion is also entertained by most of the intelligent Spiritualists, especially in this city. But how does this notion stand the test of fact? Let us examine, and we will find, that as

regards Spiritualism, the initiation is to form a circle. Now a circle is an organization, which, according to Walker, is a "construction in which the parts are so disposed as to be subservient to each other." If the parts of a circle do not subserve each other, there is no harmony, and consequently no communication, and the circle has to be broken up. Now it seems to me, that this is the most delicate of all organizations, held together by attraction, affinity and mutual sympathy.

But you say that "Jesus of Nazareth did not form any religious organization." Pray tell me what were the twelve apostles, each one filling an appropriate position, with a treasurer whose organ of acquisitiveness was rather too large for his veneration and his conscientiousness. Again, says Jesus, "I am the vine and ye are the branches;" and is not the vine an organized body? Does it not comprehend the root, the branches, the tendrils, the leaves, the flowers, ultimating in fruit; and the whole nourished with the all-pervading sap? Where shall we find a more delicate or perfect simile of a true spiritual organization? And finally he exclaims, in his God-like sympathy for others, "O Jerusalem! Jerusalem! how often would I have gathered your children together, even as a hen gathereth her chickens together under her wings, and ye would not." Even so to this day, the children of the kingdom will not be gathered together; but perhaps the outcast from the "highways and hedges" may be called in to the feast.

With regard to those incipient movements for association in recent times, their apparent failure is no evidence that the idea is erroneous, or doomed to a final discomfiture, any more than that because the picket-guard of an advancing army should be driven in, victory should not perch upon the standard of the main column and the protecting wings.

Having sympathized with all these movements, and having seen and felt the inherent cause of their weakness, I think I am able to describe it with impartiality, if not with historical exactness.

Fourier's plan is, in its material plane, undoubtedly correct; and in its ideal or spiritual plane, it seems to be but the dim foreshadowing of the present Spirit manifestations. But it addresses itself to the external senses, or the selfish instincts of man. Here he erred, for man is so degraded that he can not be elevated except only by a lofty religious sentiment, supported by a manifest Deity as an object of veneration. With this added, his plan will be the basis of a new and better condition of society. This I say by authority.

Mr. Owen poured out his great soul and thoughts upon the arid field of skepticism, which, however, was not too arid to bring forth an ignoble crop of selfishness! Yet, for Mr. Owen I have the greatest regard; and one of my first aspirations after I had become convinced of the truths of Spiritualism, was to ask the Spirit of William Penn to intercede for the conversion of Robert Owen to Spiritualism. And what was my pleasure to learn of the confirmation of my wish, by the first news which dated after that wish had been expressed!

With regard to John A. Collins, I can not tell what kind of a "gospel he took with his band of followers;" but he himself was the very epitome of egotism, and hence the reason that he could not fill all the space that he had marked out for the sphere of his puerile ambition. As to revealed religion or any special Providence, he certainly repudiated both here in Philadelphia, and the latter, as he publicly avowed, because God would not extinguish all the fires in the universe "to keep his child from feeling pain when she had stuck her finger in the candle." His skepticism did not disturb me, for I was at that time a disbeliever myself; but his excuse for it disgusted me.

Where Fourier's plan was ever tried with "vast supplies of men and money," I know not, certainly not in America. But while naming the failures in communities, you have forgotten to name the exceptions. I allude to the Shakers, whose missionary history is coeval with that of our political revolution, and whose organization into communities is coeval with the adoption of our federal constitution. I may remark, too, that their communities and material prosperity are the outgrowth of their faith—faith so stringent, withal, that it has dwarfed many capacities and functions of the mind. Yet no one ever saw them asking for bread, or the stranger going from their door unfed.

The other exception I alluded to, is the Rapites who started with the religious idea, but more on the material plane, and hence their material prosperity has been much greater. The religious idea of each party alluded to the millennium.

Yours respectfully, M. W. HAMMOND.





"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,  
Editor and Proprietor.

NEW YORK, SATURDAY, AUGUST 1, 1857.

### ORGANIZATION.

There is perhaps no subject in which a livelier interest is felt, and in which is involved such vital consequence to humanity, as that of Organization. And we are happy to find that our recent articles under the above and kindred titles have inspired some earnest thoughts and communications on this all-important subject, two of which we publish in this paper; and especially commend the very able article on the first page, by John Durward, Esq., to the careful attention of our readers. We very generally agree with our correspondent, with few exceptions, some of which may be indicated in this article.

We will briefly state here, that our idea is, that there should be but one organization, or government, on the American continent; and this should be created by, and be responsible to, the people; and its action should be limited to humanity's universal need, and its laws to the prevention of aggression by one person on another's rights. We repudiate all tariffs, all special legislations and laws which in themselves create and destroy property. The following remarks have no references to such an organization, but to the innumerable petty organizations of our day. Neither do we object to associations for business purposes only. What does organization signify? Webster answers, "the act or process of forming organs of action." To this we add, that when it is applied to mental and moral progress, it signifies an egotist who assumes to be an oracular organizer, and also instruments, tools, and dupes to be organized and wheedled into his service. It also signifies a fixed mental and moral standard or theory to which other minds are to be brought and gauged. Again, organization signifies not only weakness and imbecility on the part of the friends of a theory, but their desire for power to overawe and compel acquiescence, a desire to proselyte by virtue of popularity and power, rather than facts and reason.

We do not care to go back to speculate on the possible utility of organizations for mental and moral progress in the past; for we were not there to know absolutely that men and women, free from egotism and personal ambition, were not specially raised up and inspired with true human genius, so as to become profitable oracles and organizers; we simply say we do not believe it. But if it were so, it was only and illy adapted to men and times when there was less personal ambition than at present, and when the few did the thinking for the masses. Such are not the men and times of to-day. On the contrary, every individual claims the right to give reasons for the faith that is in him.

We object to the organization of modern Spiritualism for mental and moral progress—

First. Because it is based on facts and philosophy which forever unfold the man.

Second. Because it has no respect to persons, but is for universal man; everywhere challenging thought and reformation.

Third. Because it recognizes no autocrat, pope, priest or bishop as oracles in mental and moral progress.

Fourth. Because it recognizes God's handiwork in the perceptions and faculties of man, and esteems them worthy oracles of his internal light.

Fifth. Because it recognizes mental growth, and repudiates fixed mental altitudes.

Sixth. Because it has no weakness, no flattery, no pride, no ambition, no aristocracy. It regards no mere pretensions, no assumptions, no authority, not even the powers that be—the organizations—but regards every human being as a child of God, an immortal entity, worthy now to be blessed with the knowledge of his or her undying nature, and never-ending progress.

With but comparatively few exceptions, people resort to petty organizations as the panacea for all human ills. The most vain and busy men are usually the most clamorous for

organization, because the one expects the honors, and the other a livelihood through the process.

Vain men who chance to experience a new phenomenon, or give birth to a new thought, straightway magnify it out of all reasonable proportions, present it as the end of the law and Gospel, appeal to the credulity of the people, excite the prevalent barbarous superstitions respecting spiritual things, and make it or themselves the nucleus of an organization; and thus is the mind subjected, and the individual lost in this one-man-will. That our readers may practically realize what we are saying, we beg them to pause and ponder over their own and their neighbors' condition in this respect; and if they chance to find an individual uncompromised and unsullied by these petty tyrannies—organizations—cry it on the housetop that God is not left without a witness in the world. We presume that most if not all religious sects and organizations have a spiritual fact at their base; but by improperly magnifying it, making it property, and prostituting it to the base purpose of an exclusive and proselyting sect, its use and efficacy to develop manhood have been destroyed.

Man's physical and mental organism determines the precise picture or shade of truth which any given fact portrays on his soul; hence it is as irrational to attempt to regulate promiscuous minds to a precise standard of faith or knowledge, as it would be to attempt to gauge all men to a certain height, by cutting off all the heads above, and stretch up the necks of all below.

Notwithstanding the Church presents on its surface a seeming unity of faith, and maintains it through its organic power to prevent honest convictions, or expel honest utterances, the human soul has no affinity with this pretended dead calm, but is ever striving to express its own individuality.

We repudiate organization as a means of mental or moral progress, because it proffers absolution for shuffling individual responsibility, and in this way hinders genuine growth in true charities.

Organizations seem to us but another phase of brute force, where might makes right, and the strongest rules. Instead of the power resting in the individual, it is sought and exercised through numbers, and it is exercised physically or otherwise, to force or overawe the weaker, and either compel unity in faith and action, or suppress thought.

The influence the Mormons have acquired in a few years, with their comparatively few spiritual facts, but feebly indicates what might be the consequences of an organization of modern Spiritualism, should it become controlled by unprincipled men, who would play upon the popular charms of organizations and barbarous superstitions respecting spiritual things.

We very much doubt whether the advantages of an organization can compensate the reformer for its hindrance to progress. It seems to us inconsistent that progressionists should have an organization, for one simple reason among many others, namely, if they are progressing, they would outgrow to-morrow any organization they might accept to-day. We think history shows that when reformers have accepted organizations they have become conservative, or else quarreled and broken the hampers. If reformers would give the same attention to genuine reform which they bestow on schemes of organization, we feel that much more progress would be made, and humanity would have reason to rejoice.

The true reformer does not wish to be isolated from his work among the masses by marks of organization, but to mingle with them as a moral police, unobserved only as his works shall praise him. Our friend Durward, and all other reformers, claim to have great success without organization, which should admonish them not to hazard progress by doubtful expedients.

What do we want of an organization? Does any body desire to be canonized as a saint, or to become Autocrat, Pope, Bishop or Priest of Spiritualism? Whoever advocates the organization of modern Spiritualism, has, or ought to have, a purpose. Will the advocates of it please state their purpose, and then we may have something more to say on the subject. But until that purpose shall appear to us as an angel of freedom and human progress, we must remain firmly opposed to organization, as tending to compromise individual thought and utterance.

**SPIRITUAL FACTS.**—Facts are the foundation of our faith, and we shall always esteem the statements of the spiritual experiences of our friends, special favors.

### ERRONEOUS COMMUNICATIONS.

Many persons wonder at the contradictions of Spirits. But why should they? Spirits are but men and women removed to other planes; and falsehood, which is sadly common to the race, aside, what two of these ever gave the same account of an occurrence, or description of a landscape? Here, discrepancies meet us at every step. They are too frequent to create surprise. They are part of the history of every day, and we accept them as inseparable from humanity in its present condition of imperfection and development.

Why, then, should the ignorant, the wilful, the lying, the prejudiced, the clear eyed, the wise and the good, all be expected to see things alike on entering the Spirit-world; or to make the same reports of their conditions and circumstances, or of the facts and phenomena of that plane, in their communications to listeners below? Obviously they must see things in a very different light, one from the other, and find themselves as diversely situated there, as are the noble and pure of soul here, from the bloated and beastly forms of humanity who disfigure the fair fields of earth.

The Bowery Boy or Plug Ugly would give a very different account of life in New York or America, from what would be given by a pious mother, moving in a very different circle in city or country. Indeed, in order to get a full picture of New York, it would be necessary to consult, perhaps, a thousand persons, and compare their different statements, or rather, join their different statements together, in order to obtain a complete map; and the same is true of the United States. Nothing like a just idea of it could be obtained, without consulting persons at the South as well as the North, and throughout the center and the West. And how little resemblance there would be in the accounts we should get of "life in the United States." They would be quite as contradictory as the narratives that reach us descriptive of "life in the Spheres." The one would give a picture of labor and thrift, another of slavery, another of rowdiness and metropolitan licentiousness, and another of polygamy, all of which might be true to different portions of the country, but none of which would give anything like a clear idea of the whole.

This method of illustrating discrepancies in accounts from the Spirit-world, might still be profitably extended. Think for a moment what contradictory accounts of this planet would be given to an inhabitant of Jupiter or Mars, for instance, by a Chinaman, a Sandwich Islander, a Finn, a Frenchman and an American, and then cease to wonder that Spirits, in the descriptions they give of the more various planes of the Spirit-world, and their own modes and conditions of existence do not agree.

### LECTURERS ON SPIRITUALISM.

Nearly every mail brings us earnest solicitations to send lecturers to different sections of our country. In our packages of letters on the day of writing this article, we have one from Bureau Junction, Ill., and another from Hartford, Vt., each assuring us that the "people are coming to themselves," and are earnestly calling for "Light, more Light," to help them out of the dismal swamps of sectarianism and the dark caverns of authority, into the more congenial and fruitful fields of reason—to help them to put off the "old man," the humiliating illusions of human speculations, and to receive the living and divine Gospel of fact. We are assured on every hand, that the hitherto sterile fields are fast ripening for the harvest. There are as yet but few mental organizations so infused with the divine aura as to yield the requisite light, and these have generally lingered in the most populous places, to the neglect of the crying needs of the more scattered flock. The expense of a journey of 500 miles is too large to be borne by the few persons who contribute to unpopular truths. Therefore to meet the demands of our friends abroad for lecturers, we suggest the following plan, and invite every town and village that can pay ten dollars for a lecture, and keep the speaker over night, to send their application to the office of the SPIRITUAL TELEGRAPH, stating briefly whether they wish one or more lectures, and whether they want to hear of spiritual facts and communications, or whether they want the facts and philosophy of Spiritualism blended, or whether they prefer a trance-speaking medium; and we will enter all these applications on a book to be kept for that purpose, with the name of the person with whom the lecturer may tarry, and the name of the person with whom we may correspond on the subject; and from time to time, as routes can be made up, we will announce the fact



and endeavor to send such persons as seem adapted to meet the various requisitions.

We should not presume to send on these missions, persons who merely take up the subject as a matter of livelihood—read spiritual literature, and become the mouthpieces of other's thoughts—neither those who seemingly accept modern spiritualism but to slur it, and to get audiences to indoctrinate with stale theology, or some darling theory of their own; but those only who are mediums for spirits, or can speak from large spiritual experiences, and convictions based on observation.

In order to make this plan effective, it is important that our friends who wish to avail themselves of it the coming fall, should at once send in their requests, that the routes may be arranged. It is desirable that each village should stir up its neighboring village to the work, so that wherever a lecturer appears a circuit may be formed, and the people go from village to village to hear the different lectures that may be given in the vicinity. It will be necessary for us to know how many lectures are required in each place, that no time may be lost, nor disappointments occur. By this simple plan, not only the great thoroughfares, but the more secluded and distant sections of our country, may be served.

### BOOK NOTICES.

**THE DOCTRINE OF INSPIRATION: Being an Inquiry concerning the Infallibility and Authority of Holy Writ.** By the Rev. John Macnaught, M. A., Organ-Incumbent of St. Chrysostom's Church, Everton, Liverpool. Pp. 264. New York: Calvin Blanchard, 1857.

In this work the author deals with a question as important in its bearings upon modern theology, as it is delicate in its relations to an immense amount of sensitive prejudice. The general ground assumed is adverse to the inspirational infallibility of the Bible, though the author argues with cogency, on rational and intaitional grounds, in favor of the Bible as a divine production, and thus a true rule of faith and practice when viewed as to the essentials of its teachings. His arguments against the verbal infallibility of the Scriptures are those, for the most part, which have been urged before by various infidel writers. In their recapitulation, the author appears to ignore entirely the views of those who have urged a *spiritual* interpretation of the letter of the Word, and is thus led into sundry ratiocinations, which, to the latter class of interpreters, will seem logically unnecessary, if not tending to injure the cause of truth. The writer, however, deserves credit for his boldness in exposing the untenable dogmas of the mere externalists among biblical critics, at the sacrifice (as we believe) of his standing for Orthodoxy in the established Church of England. We have no fears that the candid and reverent agitation of the questions here treated, will result in anything permanently detrimental to the real truth; but, on the contrary, will probably lead to the disclosure of a depth of interior meaning and import of the sacred Book, that will be far more vital and salutary in its bearings upon human regeneration than any of the barren assumptions concerning the strict infallibility of the humanly formed words, letters and punctuation, by which the *soul* of divine revelation is clothed.

**HOW TO BEHAVE: A Pocket Manual of Republican Etiquette and Guide to Correct Personal Habits.** Embracing an exposition of the principles of good manners; useful hints on the care of the person, eating, drinking, exercise, habits, self-culture, and behavior at home; the etiquette of salutations, introductions, receptions, visits, dinners, evening parties, conversation, letters, presents, weddings, funerals, the street, the church, places of amusement, traveling, etc., with illustrative anecdotes, a chapter on love and courtship, and rules of order for debating societies. Price, post-paid, paper, 30c., muslin, 50c. New York: Fowler and Wells, 308 Broadway.

Much may be said, and truly said, in disfavor of that politeness which has no basis on the kindly sentiments of the heart, and which begins and ends with artificial forms learned from books and the dancing-master. Nevertheless, the laudable desire to please and to be well thought of in return, may receive important aids to its correct and elegant exercise, from the written experience and suggestions of successful students of human nature. No young person of either sex, therefore, should neglect the personal and careful study of some judiciously written manual in which the conventional forms of refined social intercourse are set forth, and by a knowledge of which one obtains an ease and self-possession in company which can only result from a confidence in one's ability to meet all expectations on the score of etiquette. In the present work we have a condensation of those forms of politeness which without being cumbersome or unnatural, have been recognized as well adapted to govern the intercourse of cultivated society in our republican land, and which, observed in their spirit as well as their form, would constitute a passport to all really good and refined circles throughout the world.

**THE GREAT LAW OF THE HUMAN MIND, AND THE HEAVENS AND THE EARTH.** London: Savill and Edwards, 4 Chandos-street, Covent Garden; 1856. pp. 155.

This little work is the production of an original mind, and hence contains many fresh thoughts and suggestions, principally relating to existences and movements in the cosmical universe, in the realms of imponderable elements, and in the soul-world. The author, however, should not have written this work without more thoroughly digesting and systematizing his thoughts, or without more extensively acquainting himself with the thoughts of others on the same themes.

### GLEANINGS FROM THE SPIRITUAL PRESS.

TEST IN TURNER, MAINE.

Mr. Silas Gurney, of Turner, Me., in writing to the *New England Spiritualist*, states, that at a circle held at that place on the 24th of May, an influence took possession of Mrs. J. Harris, and in a tone and manner expressing much dignity, uttered the following:—

"My name is Thomas Hopkinson, of Boston. I died, or left the form Nov. 17, 1856; was Judge of the Court of Common Pleas, and for eight years was President of the Boston and Worcester Railroad Corporation. Preserve this, and find out the truth of it, for by it you will learn much. I have much more for you." He further said that the 17th of November, 1856, was Monday; this was ascertained to be correct. He also said he left the form after darkness had closed around all Nature, by which we suppose he had died in the evening. He speaks with dignity, and to the purpose. I have made inquiry of those present at the time, and not one of us had any information that such a man ever lived."

The Editor of the *Spiritualist* states that, not knowing the precise date of Judge Hopkinson's death (who was well known in Boston), he inquired at the office of the Boston and Worcester Railroad, and received for answer that he died "on the evening of Nov. 17, 1856."

STARTLING EVIDENCE OF SPIRITUAL IDENTITY.

Under this head, the *Banner of Light* relates, upon what it considers perfectly reliable testimony, an incident the main particulars of which we condense as follows: In a town some thirty miles from Boston, a young man (a skeptic) one evening was, by an interior impulse, reluctantly constrained to enter a meeting of Spiritualists. To avoid observation he seated himself in an obscure corner. After the close of the lecture, the trance medium who gave it left her stand, and advanced with her eyes closed, directly to the young man, threw her arms around his neck, and addressed him as follows:—

"My dear son, forgive your mother for deserting you in childhood. Oh, how I regret what I did. Oh, do forgive me. I can not speak any more; I am choking."

The medium then fell, and some time elapsed before she regained her consciousness. The young man expressed much contempt for the "humbug," and said that he had left his mother a few hours ago at his father's house. On returning home, he related the affair to his father, who received the account with great surprise, and astonished the son with the following disclosure. Said he—

"I am not a Spiritualist; I do not know anything about it; but that must indeed have been your *own mother* who thus addressed you; and now that the fact is thus unexpectedly made known, I will give you the particulars. They are these:—When you were two months old and lay in a cradle in the kitchen, your mother, who was engaged in her household work, was by some sudden impulse led to destroy her life by hanging. This will account for the strange language of the medium, and for the remark that she was choking."

A PROPHECY FULFILLED.

The Boston *Banner of Light*, under this head, relates the following:

"During the early part of our investigations of Spiritualism, while sitting with a friend, she was entranced, and gave us to understand that a relative of ours was soon to pass to the Spirit world. The individual whose departure was first predicted was, as far as we then knew, in good health. This was on Friday. On the next Monday we received a telegraphic dispatch from the town in which she resided, one hundred and fifty miles distant, stating that the lady before alluded to was dying, and requesting the attendance of one of our family. Preparations were made for journeying to the place, though our Spirit-friends assured us it could not be reached before the separation of spirit and body.

Subsequent inquiries proved that on the Friday night on which we received the announcement, the deceased was apparently as well as usual, and that she died on the Monday evening following.

### A Pleasant Test.

A gentleman, formerly a resident of this city, and a native of the country, but who for twenty years has spent much of his time in Caracas, South America, informs us that on the occasion of a recent call on Mr. Conklin, at his rooms, 477 Broadway, he was surprised at receiving a reply to his inquiry in Spanish, written through Mr. Conklin's hand. The circumstance was very simple, but very telling, and will be so to others. It was as follows:

Seating himself at the table, our informant made the usual inquiry whether any Spirit-friend was present who would communicate with him. This he did privately in writing. Mr. Conklin's hand was moved, and the following reply was given, written backward:

"No tengo el poder—I have not the power."

Mr. Conklin, we believe, makes no pretension to a knowledge of the Spanish.

### INVESTIGATING CLASS.

Session of Wednesday evening, July 22, at the house of Mr. Partridge. Questions:

"What are the conditions and relations of the Spirit's existence? What are its surroundings, scenery, etc.? What are its powers and susceptibilities, and what are its sources of enjoyment?"

"Wherein consists the difference between man's life in the spiritual world and his life in the material world?"

These two questions being so nearly allied, and the former having been but partially considered at the previous meeting, it was agreed to consider them together on the present occasion. Dr. Hallock spoke substantially as follows:

DR. HALLOCK'S PAPER.

Profound caution and composure should characterize the investigation of this subject. The investigator, in approaching it, will receive no aid from the storehouse of scholasticism. The scholar's tools are obsolete, and will serve only to cut his own fingers. The rich accumulation of metaphysical gold upon which he has been wont to draw, is suddenly transformed into worthless paper. The bank of scholastic logic is broken, and his drafts upon it dishonored.

It is lamentably ludicrous to see the *dilettante* at work upon a question like this. First he will sharpen up the meaning of a word that he can not use. By the time he has brought it to an edge so keen and well defined that it will split a hair, he suddenly discovers that it will split *nothing else*, and must be laid aside. A Broadway exquisite who should draw on his *barber* for the tools with which to gather a crop of wheat, or clear an eighty acre lot covered by the primeval forest, is a philosopher compared with the man who enters this field, intent upon gathering its crop of truth, armed only with the implements of scholarship; because one *might* gather a crop of wheat with a razor, provided he be allowed time enough, whereas not one grain of truth can be gathered from this field by the "cunningly devised" implements of the "senior mangler." Having facts to gather, what is needed is a *reaper*, not a *hair splitter*.

The first fact to which I invite attention as bearing upon this question, will be found in the 21st chapter of St. John. Here we have an account of a Spirit manifestation from which several important truths may be gleaned.

1. That the Spirit man can manifest himself to those who are still in the body. This, then, is established as one of the inquired-for "powers" of the Spirit, and one of its "sources of enjoyment."

2. That the "conditions" of a Spirit are not those of a monk, and that its "surroundings" are not a cell, nor yet a temple dedicated to the solemn purpose of an unending vocal alleluiah; because we find *this Spirit man* in the free air, by the sea side, inquiring about the success of his earth friends in their *fishing expedition*. Having informed them where they might obtain a supply, and a fire being already kindled on the shore in anticipation of it, this *Spirit man* addressed them in words full of deep import to all men yet in the body, but more especially to the student of theology, if he could but learn. But alas for his delicate nerves; the language of *this Spirit*—of him who had left the old Jerusalem for the new, and was at that moment an exalted citizen of the great hereafter—was that of a cook, rather than a priest; instead of saying, "Let us pray," he said, "COME AND DINE!" The student who can digest the profound significance of that morning meal by the "sea of Tiberias," will find but little value in the prayer-book and thirty-nine articles.

3. That the "relations of the Spirit's existence" are intimately blended with *human needs*. Popular theology ruthlessly severs this "relation." It virtually makes of the regenerated soul a *fixture* as to locality, and cuts off all its sympathetic "relations" with suffering humanity, first perverting the natural direction, and then limiting them to the dismal duty of a mere *vocalist*, whose everlasting business it shall be, merely to shout, "*glory to God!*" As we proceed with the narration of this last personal manifestation of that *Spirit man* to his intimate friends, we learn, or may learn, that this is all a mistake. "When they had dined," and this *Spirit man* was about to depart, doubtless had he found that *shouting* glory to God was the great business of Spirits throughout eternity, he would have told them so, and set the tune for them. But he did not; he simply said, "*Feed my sheep!*" There is a mine of wisdom in these three insignificant words. They reflect the light which not only answers the question as to the "relations of the Spirit-existence," by showing them to be most intimately blended



in sympathy with *mundane* existence, but they reveal also another of the "sources of enjoyment" of the Spirits. It is to do good, to perform uses, not to laud the infinite and the perfect by the utterance of senseless words, but to aid the *finite* and the *imperfect* by substantial deeds—"Feed my sheep." What higher "source of enjoyment" can the Great Shepherd himself have than that?

4. That the faculties which manifest through the body during its life, belong to the spirit. That spirit man manifested the same mental characteristics after the crucifixion and death of his body that he did during its life. His love to his friends was the same. There were the disciples, and the "disciple whom Jesus loved," as before. The existence of the same faculties indicates a corresponding similarity of "surroundings, scenery," etc. Hence "the difference between man's life in the spiritual world, and his life in the natural world," does not consist in a drying up of the fountains of human love and intelligence, but rather in the deepening and purifying of them. It does not consist in that total severance of earth-affection (which the Church has taught), and a final transfer of it from man to God; it does not consist in the conversion of a life of uses into one of psalm-singing; that is to say, if the actions of that spirit man, as manifest in the narrative we are just considering, are not a premeditated cheat, but rather in an increased power of the same faculties used in the life in the body—an increase of ability to observe causes, to acquire and use knowledge, and to perform uses.

I have confined myself to this single manifestation of that particular Spirit-man, for two reasons. 1. Because I expect to hear it objected to by the metaphysician, that Jesus was not a man but something *more*, and therefore that the manifestation of himself after the crucifixion, was not the manifestation of a Spirit, but the miraculous and incomprehensible appearance of God himself, faired as to manifestation. Grant it. I cheerfully concede all the demands in that direction for the higher satisfaction of calling his attention to the logical inference, that the gravity of the lesson taught, must be in the ratio of the exaltation of the teacher.

2. Because that manifestation accords with the experience of modern Spiritualists. The life and character of Spirits as manifested through actions to us in the body, in this nineteenth century, proclaim the same great lesson so modestly taught at that sea-side meal to the Spiritualists of the first century; which proves beyond question, that for more than eighteen hundred years at least, God, man, and the spiritual world have not changed in their essential relations to each other, but that now as then, and then as now, the manifestation of a Spirit is a living satire on speculative theology, and a living gospel of eternal truth as to the "conditions, relations, powers, and sources of enjoyment" of the higher life.

DR. CURRIE'S PAPER.

In the strictest external sense, I should say there is no difference between the spiritual and natural world. To be in the spiritual world is not to change either as to place or time, but to undergo that personal (or subjective) change as to the sensuous faculties whereby persons, scenery and surroundings invisible or intangible to common or natural observers, become apprehended. Hence seers or clairvoyants are at one and the same time in both worlds. Natural men like seers are equally in the spiritual world, but they are not aware of it; they fail to apprehend it, therefore, just as the deaf and blind subject is ignorant of surrounding objects here. Swedenborg and others endowed with spiritual vision, tell us that persons recently resuscitated are seen in the very act of leaving their corporeal bodies or exuviae. Now such subjects are obviously introduced to the spiritual world, and are utterly beyond the ordinary plane of sense, although seers report them to be in the same theater of space as before. Hence we infer that the spiritual world is not a different place but a different state. Jesus says, the kingdom of heaven is within you.

As to the moral, social and political condition of the world of Spirits, let us trust that it exhibits an amount of progress here unknown.

The almost universally received conviction that the good and vicious are there put asunder, gives a cheering token of this hope.

MR. PARTRIDGE SAID:

Spirit exists in every particle of what is called physical nature, and Christ said truly that from the very stones under our

feet children may be raised up. The condition and relations of Spirit are constantly changing, and through every grade below the human, it may be likened to the growth or unfolding in the man. The Spirit-surroundings constantly change with its unfolding. The Spirit's power is measured by its growth. Spirit is always susceptible of that which is conducive to its needs or growth, and thus comes into intimate relations with all the grades of materiality. The Spirit's sources of enjoyment are growth or unfolding into more full and complete activity and use.

The difference between the Spirit's life in mortal flesh, and the life in the Spirit world, is growth or completeness, and the means of its manifestation, and the lucidity of the element in which it lives, and which it uses to express itself.

#### NEW YORK CONFERENCE.

SESSION OF JUNE 21.

Dr. Gray propounded the question, What is the difference between a medium and one who is not? or in other words, what constitutes a medium?

Mr. Niemand answers: A medium is a peace-maker between the positive and negative.

Mr. Phoenix concurs with the idea expressed, or rather implied in this answer. The medium state is a negative condition, receptive of whatever impressions are positive to itself. Facts and truths, phenomena and principles are positive in their nature, and naturally flow into the negative or receptive state of the mind. In this way, the mind of Newton became aware of the law of gravitation, and communicated it to other minds negative to his own. We are all mediums in a degree, and all our acts occur either through the medium of our own Spirit, or by a conjunction of other Spirits with our own. As to what constitutes a medium for physical manifestations, is not so clear to his mind; but from observation, he is inclined to think that the want of equilibrium so commonly observed in the mental and physical structure of those through whom they occur, has a causal relation to the phenomena.

Dr. Gray said: A lightning-rod is a medium, it is a connection between the *plus* of heaven and the *minus* of earth. The same is true of the spiritual medium. The term positive when applied to mind, expresses a state of proliferation of thought, and the negative represents a condition receptive of it; but his question is, what makes our lightning-rods?

Mr. Whitman said that was just the question he would like to have answered. He had observed in many physical media an apparent lack of bodily strength, yet he had seen one medium at least, who manifested no lack of muscular strength, but the contrary. This would seem to put to flight the theory that external imperfection has anything to do with the preparation of a medium for physical manifestations.

An aged gentleman (a foreigner) who is evidently a man of learning, but whose utterance was but imperfectly understood, remarked that we are all mediums in a certain sense, or what is the same thing, *means* through which effects are produced. We find this illustrated by the facts of psychology, and our daily experience proves that we do act upon or influence others, and cause them to be mediums or means for certain results, and also that others in like manner act upon us. He thinks this is often done when the parties who hold this relation are externally unconscious of influencing or being influenced by each other. He defines a medium to be one, of whom it may be truthfully affirmed that the sayings or doings manifested through him, are not the exclusive product of his own mind, but must be referred to minds outside of himself.

Mr. Partridge understands by mediumship something *more* than the normal rapport of mind with mind, and the consequent blending of thought with thought as evinced by daily experience. He considers a medium one who is conscious of the utterance of thoughts not his own, or of the performance of acts which do not originate with himself. For example, a man receives a letter with his address upon the envelope, and a request that an answer may be sent to a given locality. He does not open it, and of course can have no knowledge of its contents through the usual means. Presently his hand is induced, without his own conscious volition, to grasp a pen, when an answer to the unopened letter is written and signed by a total stranger, embracing a reply to, and evincing a thorough knowledge of the subject-matter which came to him from another stranger! In this case one stranger to the man of whom the request is made, addresses another equally unknown, whilst all the conscious agency he has in the matter is, his assent to the temporary use of his hand to record another man's thoughts. This and similar phenomena occurring in these days, indicate what, to his mind, constitutes a medium.

Dr. Gray defines the medium state to be that in which the external plane, which embraces the conscious activity of the corporeal senses, is benumbed or made insensible. There is abundant proof that man possesses internal as well as external senses, and that he manifests alternately while in the life of the body, both from the internal and the external plane of his being. Whoever, without the agency of drugs or mesmerism, etc., can enter upon this internal plane, is a medium—a medium for Spirits, for other minds in the form, and for his own interior self-hood. In the ordinary state, the sensuous life flows from the external brain down through the nerves, and gives the appropriate knowledge of external conditions; but in the medium state the sensuous life sleeps, and from the spiritual degree there flows down a spiritual life which gives a sense that cognizes both the internal

and the external of things, with a degree of accuracy corresponding to the perfection of the trance or death-like inactivity of the sensuous plane or body. This condition may be induced from various causes by the sphere of a congenial magnetism, by drugs, by an injury to the nerves, and by disease. From this latter cause, doubtless, arises the calm and composure so often witnessed in the hour of death; a calm which leaves its beautiful impress upon the external form even after the spirit has departed from it. To recapitulate: a medium is one whose internal is so related to the external, that his Spirit can put his body or sensuous plane to sleep—one who has the capacity of tying us to the external, and coming to life as to the spiritual plane—the power of receding from the external.

Mr. Coles said: That person is the best medium who offers the least resistance, or is in the most perfect harmony with the message desired to be communicated. Take a familiar example from common experience: a democrat would be an imperfect medium to convey a verbal political message from one Republican to another. An enlightened non-resistance is the best medium state. When a man is on his plane, and loves what he loves, he can bring him a more correct report than one who occupies a different plane. Such a one may convey words, even the same words or nearly so, but they will be so construed as to leave the idea he needs, uncommunicated. From this want of sympathy either with the subject or with the parties interested in it, the thought of the communicator fails to be apprehended; the message becomes obscure, and by the time it reaches its destination its genuine significance is lost.

Mr. Coles stated some interesting facts of spiritual manifestation—the production of portraits of total strangers to the painter, the portraits of persons who have departed this life. Those he saw were the production of Mr. Rogers of Columbus, Ohio. They were executed in a very few minutes, and in the trance state. As, for instance, a person calls on Mr. Rogers and asks if she or he has any Spirit-friends present? Mr. R. from the trance will reply Yes, and then instead of a verbal description of the Spirit-friend, he will produce the likeness. Adjoined.

R. T. HATCOCK.

#### LETTER FROM DR. NICHOLS.

St. MARTIN, NEAR WESTBORO, O., June 16, 1857.

MR. PARTRIDGE:

Dear Sir—There has been a degree of liberality and kindness in your treatment of the matter of our conversion to the Catholic Church, which deserves our respect and gratitude, especially as it contrasts strongly and honorably with the tone of some Spiritualist and Protestant papers.

In the article of June 8, under the heading of "The Nichols and Catholicism," I find many questions which seem to call for answers, and some observations which I do not wish to let pass without correction, provided you think what I may write of sufficient interest to deserve a place in your columns.

You find no evidence in the letter sent you, that Mrs. Nichols was addressed by a Spirit. None of us who heard the discourses purporting to be given to us through her, by the Spirit of St. Francis Xavier, have ever doubted their extramundane origin. Some believe them to be diabolic; but no one has ever thought, for one moment, that they were her own invention, or imposed upon her by the influence of any mind still in the bodily form.

If I have not made this fact clear, let me do so. No person in our circles had ever read a book of Catholic theology, or even a brief statement of the doctrines of Catholic Faith, much less any rationale or proof of the verity of such doctrines; yet, in a series of a dozen or more discourses, those doctrines were first stated to us, and then explained and illustrated with more power, beauty and fullness, than I have ever yet been able to find them in my subsequent reading.

Not only was I in entire ignorance of Catholic doctrines, no remembering if I ever knew even the number and names of the Sacraments, but every member of the circle, the medium included, was in the same condition. The Protestant work on Jesuitism, which I had read, contains no exposition of dogmas. I was not only in that state of utter and heathenish know-nothingism which is, I believe, common to Protestants and infidels, but when all this instruction had been given to us, and when I could not resist the conviction of its truth, I could not believe that it was the actual doctrine of the Roman Catholic Church. I said to our friends, "All this is beautiful—all this I can accept as true—but this is not the doctrine of that old, bigoted Church of Rome, and a Catholic Priest would be the first to reject and denounce it." So I believed, until an abstract of these discourses was made, and sent, first to a highly intelligent Catholic layman, and then to a Jesuit Priest; and both pronounced them true, in every item of Catholic Faith. We then procured Catholic doctrinal books, and found that we were familiar with, and had accepted the articles of Catholic Faith.

Mrs. Nichols had been for two years a medium to our circle. We had received by her hundreds, perhaps, of communications containing as strong tests of Spiritual origin as we have ever seen or read of. They have often been confirmed by other mediums—particularly by Mr. Conklin. There was no circumstance connected with these which should make us distrust them, but the reverse. If spirits ever communicated by mediums, they have in this instance. I do not aver that our instructor was St. Francis Xavier, or even a good Spirit. I can only say that I must believe that it was a spirit; and that the manner and influence was such as I should expect of that wonderful man.



Neither from books, nor correspondence, nor in any human way, did these things come to us. Does any one, who knows me, personally or by my writings, believe that any ordinary means could have convinced me of the Divine Incarnation, the Immaculate Conception, the Real Presence, or, in short, of any Catholic dogma? I was a spiritualist, a rationalist, a socialist; but for twenty years I had utterly rejected Christianity in all its distinctive doctrines. Mrs. Nichols, if at all Christian, was more Swedenborgian than Catholic. If less strongly prejudiced against the Church, she was quite as ignorant of all its teachings. It was the same with us all. There is not the slightest ground for the theory of psychobolization.

The guardian Spirit spoken of in the passage quoted from the letter, was not a Jesuit Spirit, but that of one who was well known to the medium in his life time, and who first communicated sensibly to and through her, and who had promised to watch over her and protect her from harm. She was guided by his advice in regard to her intercourse with Spirits, as you would be if you found a trusty friend in a strange country. You would converse with those he introduced and recommended, and would avoid those he warned you against as dangerous. This friend told us that the Spirits of Ignatius Loyola and Francis Xavier were from a higher sphere than that to which he had attained, and he advised us to receive their instructions.

It may be our duty, at the proper time, and in the proper manner, to give to the world the beautiful, and to us convincing, statement of the doctrines of the Catholic Church, as they came to us from the spirit world. But we do not say that they transcend what the Church gives us. Far from it. They are the same. Their form, and manner, and modes of expression were adapted to our needs, as they may, perhaps, be to others. But the Spirits taught us no other doctrines than those the Church has taught for eighteen hundred years, which are believed by over one hundred and sixty millions of men, and which are worthy of the careful and serious examination of those who ignorantly condemn them.

Why do you assume that the Catholic Church is opposed to Freedom, Progress and Humanity? Even a slight examination will show you that it has done more for Freedom than all other institutions or influences. I say this—I who have been, as you know, a very fanatic for the largest liberty. The Catholic Church is the church of Progress, through all the centuries of its existence. The Catholic Church has done more than all other influences to ameliorate, to educate, to elevate and bless humanity. Her religious orders are, and have been for thousands of years, the world's great armies of enlightenment and charity. Where is the country where the Catholic Church has not planted schools, colleges and hospitals? Where was the pestilence, where her religious orders, priests or sisters of charity were not foremost, and often alone, in the relief of the suffering? All other efforts for humanity, however praiseworthy in motive, sink into insignificance before the grandeur and comprehensiveness of Catholic charities. The best are but humble and far-off imitations.

Dear sir—the religious faith of three fourths of all Christian peoples can not be treated with derision. The faith of a St. Augustin, and St. Thomas, and St. Bernard, and St. Francis Xavier—a Thomas à Kempis, Bossuet, Fenelon, Pascal—of hundreds of the greatest and best men, who have ever lived on this earth; men who have been distinguished in science, philosophy, literature, art, heroism and holiness—is not to be treated with contempt.

It is not a matter of pride that I have been brought into this Church by extraordinary manifestations, but one of humility, that such a method was made necessary, by my blindness and ignorance. I pray that others may be more ready to examine the abundant evidences of the truth of the Catholic Faith, and to accept and live to its divine teachings. T. L. NICHOLS.

#### REJOINDER.

We respectfully recommend Dr. Nichols and his gifted wife to a further consideration and experimental study of the *Trance-state*, and its relations to Poetry, Religion, Law and Progress.

They may find an abundant solution of the problem presented by Mrs. Nichols' dissertations on the Sacraments, Dogmas and Rites of Romanism, without adopting their demonic or spiritual hypothesis.

If the profundity of sleep-talking is proof *per se* of Spirit-presence and aid, then does ancient history clearly establish the real existence of each and all of the Olympian divinities—yea, and of all the infernals too of the ancient mythology; for the ancient mediums saw, talked with, and talked from, each and every one of them from the least unto the greatest.

And if the reality of these be granted, what becomes of the Christian Olympus, founded in the bosom of the Roman Church by precisely the same means of trance-seers, speakers and mystagogues?

Good friends, do not confound matters wholly distinct: do not, because a person in a trance says something wisely or well, be in a hurry to adopt his or her conjecture that the Holy Ghost, or Apollo, or a renowned saint, or the Blessed Virgin, or Solon, or Lord Bacon, or Swedenborg, or Franklin, or Washington hath

inspired or dictated these same utterances, howsoever Orphic or startling they may appear to be.

The trance subject can speak from his own faculties with a poetic fervor and depth, while the spell of concentration or improvisation is upon him, which vastly transcends his waking capacity and acquirements.

Moreover, many believe he can enter into unconscious *rapport* with other minds in the earth-form, and speak from the stores of those minds to the full extent of his intensified adaptation to them; and this, experience has shown, may occur with persons at great physical distance from the subject. Besides, it is known that persons in certain degrees of the trance, can quote from books which they have never seen or heard of; as witness the case of A. J. Davis, when yet an unlettered boy, quoting and writing down, in the mountains of Catskill, an extract from one of Swedenborg's works, not then, nor we believe since, translated into English from the Latin.

Still further, they can enter into this same unconscious *rapport* with Spirits, as we all do know from manifold facts and experiences outside the pale of the above stated categories.

But, it ought not to be overlooked nor for one instant forgotten, that the conjecture or persuasion of the trance subject, as to whether he or she is in *rapport* with a man or a Spirit, can in no possible case rise to the dignity of scientific evidence; it is at best a conjecture or persuasion of which the wish of the medium or of any one in *rapport* may be the father or source.

The evidence on this point must be found in the matter uttered, and in the accompanying phenomena of a material character. Now, in the case of Mrs. Nichols' disclosures or disquisitions, we by no means assert that she was not taught by Saint Francis Xavier; we only say, that the Doctor's statement contains no evidence to that effect. Nor do we see how the case could be made out, that the impressions came from any one out of the body, without the accompaniment of physical demonstrations which were germane to, and explanatory of, the sense or matter spoken by the medium. Perhaps we are justified by the facts of our experience in saying, that we do not believe that she received the dogmas of the Incarnation, the Real Presence, the Immaculate Conception, etc., from the spiritual world at all; for we do not think they are held in that life in the same way and sense in which they are held and taught here, even by novitiate spirits; still less by the diligent and earnest Jesuit founders named, who have been out of the body some 300 years, and who must have long since acquired more extended and rational views of human progress and the Divine Providence, than are contained in these teachings of the puerile stages of the Christian era.

That Mrs. Nichols was in earnest, that she was in some degree entranced in her sittings, that she obtained what she much needed to refresh and rest her weary spirit, by putting out the antennae of her soul in search of the truth as to the one sacred relation of earth, marriage, and as to the ultimate redemption of our race by means wholly invincible and altogether exceeding in perfectness of adaptation anything she had before dreamed of, we do fully concede and believe. Moreover, we can believe that the Roman faith was and is a very great way in advance of the Materialistic notions as to the relations of Mind and Matter, God and Nature, the Present and the Future, which the Doctor and the social school held, and which had doubtless worried and perplexed her very much: for that faith has true spiritual manifestations at its base (which the material philosophy has not); and with all its credal impositions and political adjuncts and corruptions, like every other system based on revelations from the inner world, it has in it life and human love—that is to say, the capacity of healthful progression in wisdom and use.

Respecting the other point raised by Dr. N., that the enunciations of Mrs. Nichols have often been confirmed through other mediums, and especially through Mr. Conklin, we can find nothing of evidence in the fact, granting its entire truth; for other mediums, like Mrs. Nichols and Mr. Conklin are, one and all, liable to the unconscious interpolations above set forth. All mediums are both true and false prophets at times; that is to say, all are true to conditions and their own organization. Nature has no untruth when read in a high sense; for false responses, like discords in music, are the testimony of truth as to conditions.

A word or two on the old batryomachy: Is the Roman Church a friend of Liberty, of Progress, of Freedom?

Dr. Nichols is refreshingly warm on this topic, and it speaks well for his heart that he is; for that Church is, as we have said, an advance for him into a more real liberty; a vast step of progress in truth from the dead orphanage of a godless naturalism and epicureanism into a living though morbid theosophy; a fresh breath of that holy freedom which loves order, because magnanimity and all the divine uses of humanity do dwell in order and heavenly purity of purpose. But our good correspondent should not confound cases. The Romanism that is in him, and likewise in all others who are changing to it, from a dead philosophy, is a very different thing from that Romanism which shakes King Bomba cordially by the hand to-day, but which 246 years ago conferred upon the butcher monster Alva its blessing and its only civic honor, for putting more than 15,000 cultivated Netherlanders to death by rack, sack, starvation, gibbet, and flame, for being Protestants, republicans and brave lovers of national and personal rights. Good friend, by your own confession you abused a Church for twenty years, not a word of whose philosophy, miracles, or dogmas you understood; be now considerate enough not to eulogize politically one, of whose annals, stained on many a page with the blood of noble martyrs to science, justice, progress, you are, fortunately for your present peace, sadly ignorant.

Please, as an historian, answer this question: Why was Copernicus excommunicated? And then, as a Catholic, answer: Why did the Church wait two hundred and seventy-eight years before she revoked the sentence of excommunication? Why did she revoke the sentence at all? Awkward problems these! Terrible thing to lie in Purgatory two hundred and fifty years for no other offense than attempting to demonstrate a beneficent scientific truth! Long time it took that sacred College to release the great child of God from the consequences of its own stupidity and willful ignorance!

Kind patron of dead languages is Rome, certainly; but hard nurse of scientific progress. She loves Music and Painting, too, so long as these crowd her altars with devotees and adorn her palatial churches with consecrated perversions of truths, both evangelical and historical; but she loathes the holier music of free parliaments, and will have none of your painted battles for Liberty and Rights. She hates political babble about the rights of man, the *habeas corpus*, liking, far better, power and obedience, authority and unreasoning submission.

Good friend of sinners is Rome, and kind is she to sick and poor, because she gets to Heaven that way, yea, and gets strong, glory and power on earth, too, while she stays here; but hard stepmother hath she been in all the ages to the helpers and defenders of human rights, the redressers of human wrongs.

Again, we ask, why was Galileo forced to deny that the earth moves, when he knew that it does move? Why did the Church conspire with disease, age, blindness, pain and heart-breaking bereavements to torture this apostle of scientific advancement, denying him permission to travel even to Florence for medical relief, and denying him Christian consolation in death, and Christian burial after death? Why did not the Church interrogate his diagrams and look at his pendulum instead of crushing out the man's self-respect by secular force and "o'er-crowding his spirit" with ecclesiastic curses? Call you these and myriads of like acts, the befriending of liberty and science, the promoting of human progress?

Once more, we say, that there is a world-wide difference, good friends, between the Romanism which you encounter and embrace as your first step in a spiritual philosophy of outside nature and inside morals, and that Romanism which never has acknowledged, and never will acknowledge the rights of man; which ever has, and ever must affiliate with political and social despotism, except such as by accident impinge on its prerogatives.

MANNERS, MALE AND FEMALE.—Who can tell why women are expected, on pain of censure and avoidance, to conform to a high standard of behavior, while men are indulged in another great deal lower? We never could fully understand why men should be tolerated in the chewing of tobacco, in smoking and spitting everywhere almost, and at all times, whereas a woman can not do any of these things without exciting aversion and disgust.

TO DRIVE AWAY RATS.—Some years since a correspondent of the *Boston Cultivator* recommended potash for this purpose. The rats troubled him very much, having entered through the chamber floor. They appeared in great numbers and were very troublesome, so that he felt justified in resorting to extreme measures and stratagem to effect their expulsion from his premises. He pounded up potash and strewed it around their holes; strewed some under the holes, and rubbed some under the boards, and on the sides where they came through. The next night he heard a squealing among them, which he supposed was from the caustic nature of the potash that got among their hair or on their bare feet.—*Advocate and Journal*.



## Interesting Miscellany

## POETRY.

BY REV. CHARLES WOLFE, AUTHOR OF THE "BURIAL OF SIR JOHN MORE."  
[The following pathetic lyric is adapted to the Irish air of "Gramma-chree." Wolfe said that, on one occasion, he sung the air over and over till he burst into a flood of tears, in which mood he composed the song.]

If I had thought thou couldst have died,  
I might not weep for thee;  
But I forgot, when by thy side,  
That thou couldst mortal be;  
It never through my mind had passed  
The time would e'er be o'er,  
And I on thee should look my last,  
And thou shouldst smile no more.  
And still upon that face I look,  
And think 't will smile again  
And still the thought I will not brook,  
That I must look in vain;  
But when I speak, thou dost not say  
What thou ne'er left unsaid;  
And now I feel, as well I may,  
Sweet Mary, thou art dead.  
If thou wouldst stay e'en as thou art,  
All cold and all serene;  
I might still press thy silent heart,  
And where thy smiles have been;  
While e'en thy chill bleak corpse I have,  
Thou seemest still my own;  
But there I lay thee in thy grave,  
And I am now alone.  
I do not think where'er thou art,  
Thou hast forgotten me;  
And I, perhaps, may soothe this heart,  
In thinking, too, of thee;  
Yet there was round thee such a dawn  
Of light ne'er seen before,  
As fancy never could have drawn,  
And never can restore.

THE WORLD OWES ME A LIVING.—No such thing, Mr. Fold-up-your-hands; the world owes you not a single sou! You have done nothing these twenty years but consume the products earned by the sweat of other men's brows.

"You have ate and drank and slept; what then?  
Why ate and drank and slept again?"

And this is the sum total of your life; and the "world owes you a living." For what? How came it indebted to you to that amount? What have you done for it? What family in distress have you befriended? What products have you created? What miseries have you alleviated? What errors have you removed? What arts have you perfected? The world owes you a living! Idle man, never was there a more absurd idea!

You have been a tax, a sponge upon the world ever since you came into it. It is your creditor to a vast amount. Your liabilities are immense, your assets are nothing, and you say the world is owing you. Go to! The amount in which you stand indebted to the world is more than you will ever have the power to liquidate. You owe the world the labor of your two arms, and all the skill in work they might have gained; you owe the world the labor of that brain of yours, the sympathy of the heart, the energies of your being; you owe the world the whole moral and intellectual capabilities of a man! Awake then from that dreamy do-nothing state of slothfulness in which you live, and let us no longer hear the false assertion that the world is owing you, until you have done something to satisfy the just demand to which we have referred.—*Exchange Paper.*

THE SHIFTING HOES OF LIFE.—Life has, for an observer, such a quick succession of interesting and amusing adventure, that it is almost inconceivable he should ever feel dull or weary of it. No one day resembles another. Every hour, every minute, opens new stores to our experience, and new excitement to our curiosity. We are always on the eye of the morrow of some surprising event. Like the moth, we are forever flying toward a star—but with this difference, that we attain it; and, if sometimes we find that the halo which we fancied glory is but some deceiving mist, at least, we have learned a lesson. If we look upon life merely as humble students, we shall not feel any great bitterness at such disappointments. It is only when we hug our ignorance to our hearts, that we are, and deserve to be, miserable; when we embrace the clouds, that we lose the goddess. But, if we open the eyes of the mind, and determine to be neither wantonly stupid nor inattentive, an enchanted world begins to rise from chaos. The aspect even of the room in which we sit, grows lively with a thousand unsuspected curiosities. We discern that the most ordinary person is invested with some noticeable characteristic. If we deign to look but for five minutes at any common-place thing, we become aware of its peculiar beauty; and there is not a bird that wings through the air, nor a flower that blossoms in the garden, nor an insect that crawls in the depths of the earth, nor a fish that swims in the water, but has its own singular and delightful story.—*Household Words.*

Virtue or wisdom is the beauty of the mind, and vice its deformity.—*Socrates.*

A GREAT CLOCK.—The New York Evening Post says, the largest clock ever manufactured in this country has recently been constructed in New York for Dr. Tyng's church in the Second Avenue. The main wheels of this mammoth clock are about nine feet in circumference, and are composed of material harder and more valuable than brass. The pendulum is twenty-one feet long, and weighs about one hundred pounds. A new compensating principle has been applied, so that the different temperatures do not affect the clock, and it has retarding power, so that it does not lose time when wound. It has eight dials of eight feet in length, four upon each tower; the towers stand seventy feet apart. The teeth of the machinery are all out. The clock can be wound in fifteen minutes. Its weight is about two tons. The clock is superior to the famous English Parliament clock, both in size and material. The history of the Parliament clock dates back to 1744. Its large wheels are twenty-seven feet in diameter, and are of cast-iron, which material costs about five cents per pound, while the material of this clock costs forty cents per pound. The pendulum is fifteen feet long, but in this respect this exceeds it by six feet. So also in the time of winding; while two hours are required by the London clock, the operation in the New York clock is performed in fifteen minutes.

WHAT IT COSTS TO KEEP OUR GOVERNMENT.—The appropriation bills stated to have been passed by Congress and which are intended to cover one year's expenses, foot up to between sixty-three and sixty-four millions. As these include some ten millions for the "Army proper," we presume that amount will have to be deducted from the appropriations actually made. Finally, however, it will have to be embraced in the appropriations, so that the sum of sixty-three millions stands as the lowest sum at which our yearly expenditures can be put. Probably the actual expenditures will exceed this figure. Let us see how these appropriations are distributed:

First comes Congress. The maw of this devouring body will swallow up \$2,250,000. The State Department absorbs \$132,000; the Treasury Department, \$693,000; the Interior, \$448,000; War, \$195,000; Navy, \$109,000; Post Office, \$213,000. These department items are for the expenses of the Washington offices. The Judiciary and Courts cost \$967,000. The Army costs \$15,900,000. The Navy costs \$13,500,000. Diplomacy demands \$1,000,000. Lighthouses, \$1,300,000. Collection of Revenue, \$2,450,000. Mail transportation for Congress and the Departments alone lick up seven hundred thousand dollars. General mail transportation costs \$6,000,000. Postmasters' pay amounts up to \$2,150,000. Post-office clerks take \$1,300,000. The ocean mails put us in for over \$2,000,000. A deficiency in the Post-office appropriations requires a further draw of \$2,250,000. The interest on the public debt is a charge of \$2,200,000. The Land system takes \$400,000. The mints cost \$602,000. The territories \$228,000.—*St. Louis Herald.*

THE END OF THE UNITED STATES BANK.—Last week all the books, papers, drafts, checks, letters, etc. that had been preserved on file as vouchers in the long course of the immense business of the United States Bank, were sold in a heap in Philadelphia, and purchased by a paper maker, to be reground and manufactured into new stock. This whole mass weighed over forty tons. Ten tons of this vast amount is of correspondence—autograph letters of the first statesmen, politicians and financial men of this and other countries. Drafts upon the Rothschilds for hundreds of thousands of dollars, certificates of stock transferred to the leading banks in Europe, checks and drafts for Cabinet officers, Senators, Congressmen, editors of newspapers, etc., all lie scattered ready for the important transformation into clean, unsullied white paper. This huge mass of books and papers strike the visitor with astonishment. A faint idea may be formed of the colossal character of the institution which at one time occupied so important a part in the history of the country. What a vast storehouse these papers would be for individual histories; and perchance they would illustrate some unexplained passages in the history of the political parties of the day.—*National Intelligencer.*

SHOCKING CASE OF HYDROPHOBIA.—Jacob Willets, Esq., of Flushing, son of Samuel Willets, Esq., the well-known hardware merchant in Pearl-street, died on Sunday last, at 4 o'clock, p. m., of hydrophobia. The circumstances connected with the case are peculiarly affecting. Eight weeks ago Saturday last, a dog came into Mr. Willets' yard and attacked him. His hired man, noticing the occurrence, went to Mr. Willets' rescue, but before he could get the dog off, Mr. Willets was bitten severely in the hand. The dog immediately disappeared, but soon after jumped from the carriage when it was approached by the servant, and was killed by him with a gun.

No unpleasant symptoms were manifested until last Friday morning, when Mr. Willets complained to his wife that his arm felt heavy and painful. Dr. Hedges, of Flushing village, was at once sent for, who upon learning the circumstances of the bite, was at once convinced that the disease was a clear case of hydrophobia. The best medical advice was obtained from the city, but all was of no avail.

Mr. Willets was thirty-nine years of age, and surrounded with a young and interesting family.—*Journal of Commerce.*

PLANTS SELECT THEIR FOOD.—One of the most remarkable properties of plants is the power with which they are endowed of selecting their food. The soil contains various kinds of aliment for vegetation, and the little fibrous roots that fill the ground select from the whole, and suck in through their minute openings just the kind suited to the nature of the plant or tree to which they belong. All plants will not thrive on the same soil, any more than all animals will live on the same kind of food. Grass and grain require a soil that contains an abundance of silica or flint. It is the flint in the straw that gives it its glossy appearance and renders it stiff enough to resist the wind and storms.—*Republican Standard.*

THE JUDAS ISCARIOT COIN.—Mr. A. Nicholas of Wall-street, New York, has struck off a number of fac-simile coins of the Hebrew Holy Shekel—the piece of silver money in which Judas Iscariot was paid for his services in betraying the Savior. The present coin is from a drawing procured last year in Rome. The drawing was from a piece "which," says Dr. Raphael, who furnishes the description, "must have been coined during the time the Jews were sojourning in the Holy Land under their own kings, and contemporaneous with the first Temple, which brings it to a period of about 700 B. C." The Hebrew characters upon it are much like the style of our own American coin; for while the legend upon our coins, "United States of America," this in the same position on the outer edge, bears the inscription, "Jerusalem the Holy." While one side bears the resemblance to Aaron's rod, as mentioned in Numbers xvii., 8, on the other, which has the imprint of the pot of incense, is inscribed in the Hebrew characters the words, "Shekel of Israel."

A MOUNTAIN OF FLESH.—Miles Darden died recently at his residence in Texas. He was seven feet six inches in height, and weighed a fraction over one thousand pounds. It required seventeen men to put him into his coffin, and took over a hundred feet of plank to make his coffin. He measured around the waist six feet four inches.

The trustees of Antioch College, in order to save it from public sale, have assigned the institution to Mr. Palmer, President of the Broadway Bank, New York city. Its debts amount to \$120,000. The scholarship system has been abolished, and the students will have to pay fair tuition bills, in order that by this means the current expenses of the college can be met. The college will be kept open for the coming year. Horace Mann is re-elected president, and Rev. Dr. Bellows and others have been appointed a committee to select the rest of the faculty.

PREMONITIONS.—At Stillwater, Minnesota, Rev. A. G. Nelson, Methodist minister, broke down in his Sunday morning sermon, and was so confounded by the unaccountable and awkward dilemma that he summarily dismissed his congregation and ran home. He got there just in time to save his house from destruction by fire, which was well under weigh. He considered the event providential, and preached as easily as usual in the afternoon. It was a singular coincidence, at least. Something like this occurred to a female friend of ours, last winter. She awoke before light one morning in terrible fright, with a dream of robbery and murder, and would not retire again till satisfied that all the doors and window fastenings were secured. Before morning, steps were heard around the house, and in the morning strange footsteps were found on the snow, and evidences of an attempt to gain entrance at a window. This occurred after the dream and fastening up. The young lady is one of those nervous and sensitive creatures who are given to premonitions, and such like spiritual phenomena. Some of these things appear to be more than mere coincidences.—*Springfield Republican.*

THE BONAPARTE ESTATE.—The estate formerly owned by Joseph Bonaparte near Bordentown, New Jersey, was announced to be sold yesterday in the Merchants' Exchange at noon. The auctioneer, however, was compelled to withdraw the property, as he could not get the bid he wanted, viz. \$60,000. This estate was bought by Joseph Bonaparte in the year 1822 for \$100,000. It contains 324 acres of ground; it has changed hands repeatedly, and is now owned by Mr. Henry Beckett.

TOO TRUE!—Rev. Thomas Stockton, a Methodist divine in a late number of his *Bible Times*, makes the following startling, yet too true, declaration. Remember by "the Church," he means the "evangelical Church." "It is not in bitterness, but with sorrow that I look upon the Church, in too many instances, as a people—not called out from the world, but with the world called in!—not overcoming the world, but overcome by the world."

AN ANTEDELVANIAN PARTY.—The *Courier des Etats Unis* relates the following for a fact: "There exists at the present time at St. Heliers, in the Isle of Jersey, two industrious people, living in the same street, and opposite each other—one being named Abel, a baker by profession, and the other named Cain, a dealer in spices. Very recently Abel married the sister of Cain, and the union was consummated and legalized by a Mr. Adam, an engraver and magistrate."

Life is a journey, and it is generally our own fault if we do not make a pleasant excursion of it.

PORK.—A fat hog is the very quintessence of scrofula and carbonic acid gas, and he who eats it must not expect thereby to build up a sound physical organism. While it contributes heat, there is not one twentieth part of it nitrogen, the base of muscle. This is sound practical truth. Fat pork was never designed for human food; it is a material for breath and nothing more; see Liebig and other organic chemists and physiologists; it makes no red meat or muscle; the prize fighter is not allowed to eat it; all that does not consume the lungs, remains to clog the body with fat.—*Republican Standard.*

HARVARD COLLEGE LIBRARY.—From the annual report of the Librarian of Harvard College, it appears that there are in all the libraries connected with the university 114,000 volumes, besides a very large number of unbound pamphlets. The library of Gore Hall alone contains 74,000 volumes, and more than 30,000 unbound pamphlets. The whole number of volumes added to the library the past year, is 4,256, of which 3,894 were gifts.

LOST IN THE MOUNTAINS.—The North Carolina papers have accounts of the probable loss of Professor Mitchell on the Black Mountains in that State. He left some time since on a scientific examination, and not having since been heard from, it is feared he became lost, and finally perished. P. S. The body has since been found.



## QUESTIONS FOR ELUCIDATION

BY SPIRITS AND MORTALS.

THE investigating class in the city of New York is composed, as far as possible, of intelligent men and women who are supposed to entertain the various popular theories involved in the questions to be solved. This class, until further notice, will assemble each succeeding Wednesday evening at the house of Charles Partridge, and in conducting the meetings the following order will be observed: At eight o'clock the question for the evening will be read, after which will be presented papers from our friends abroad, containing pertinent facts, modes of application to the question under consideration, and conclusions. Then the persons present will read their briefs of facts, arguments and conclusion, and enforce the same with such brief remarks as may render the elucidation of the subject more complete.

To give equal and the widest facilities to all persons—whether present or absent—to participate in the discussion, giving purpose to consider the several questions in their order, giving to each at least one week's time, and probably more to some or all of them. The purpose being simply to elicit and present truth in as brief and yet as comprehensive a form as possible, the following has been adopted as the order to be observed which is believed to be best calculated to promote the objects had in view.

First, Each contributor is requested to present in writing the facts on which his or her conclusions are based. Second, The mode of applying facts to the question. Third, Conclusions. Fourth, Remarks.

### QUESTIONS.

25. What are the conditions and relations of the Spirit's existence? What are its surroundings, scenery, etc.? What are its powers and susceptibilities, and what are its sources of enjoyment?
26. Wherein consists the difference between man's life in the spiritual world and his life in the material world?
27. What effect has a premature physical death on man's spiritual life and destiny?
28. Have animals an organized spiritual entity—a self-conscious intelligence; and do they at death pass to another sphere or condition of existence?
29. What are the relations of mental to vital motion, and to what extent are the faculties of the mind capable of controlling the functions of the body?
30. Can the human mind, while in its earthly form and relations, produce psychological and physiological effects on other human minds and bodies with and without physical contact; and can it otherwise manifest its powers, through inanimate forms and substances?

### SPECIAL NOTICES OF BOOKS,

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'Twas bred in heaven with breath like bridal blooms;  
Sweet May dew-fed its lips; it oped its eyes  
Where Hesper's nuptial sphere with love perfumes  
The vault of ether, and from heaven down led,  
Seven months within a mortal's breast 'twas fed;  
And when the summer came, and when the skies  
Bent lovingly as over Paradise;  
When the last rose was breathing life away,  
Like beauteous maiden on her dying day,  
It sprang to outward shape; unformed by art,  
Full fledged it left its nest within the heart  
And sang melodious in external airs."

Author's Preface.

This Poem was dictated in thirty hours, and is a magnificent production. pp. 253. 11

### MEDICAL.

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CHELSEA, Mass. May 8, 1857. 264-1f S. C. HEWITT.

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